

1-8-1951

Evangelical Visitor - January 08, 1951 Vol. LXIV. No. 1.

J.N. Hostetter

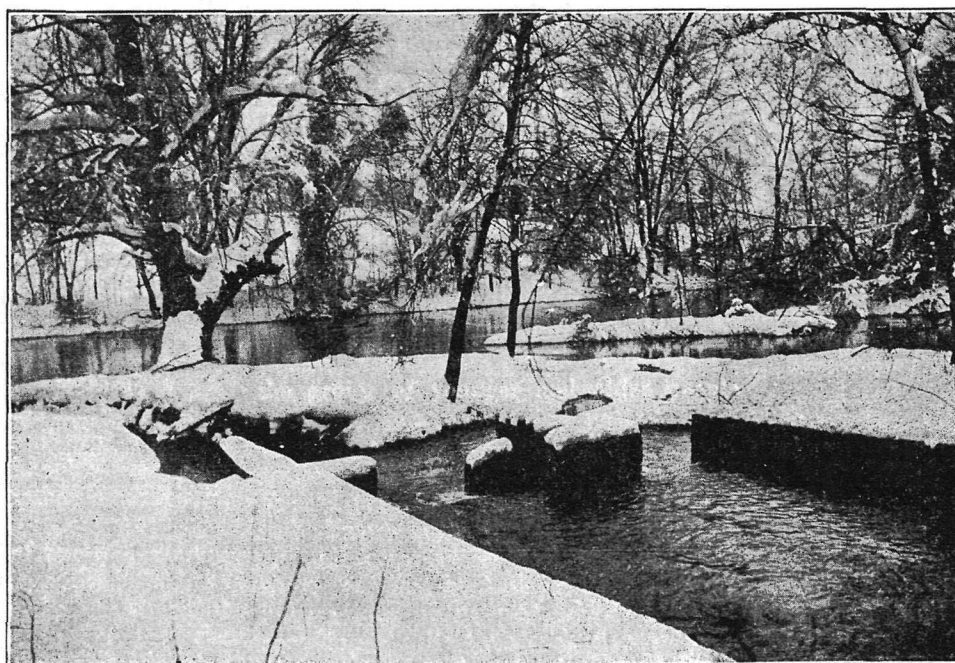
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EVANGELICAL

January 8, 1951



The Still Small Voice

We have tried everything else in America, and they have all failed—labor contracts, new laws by the score, price controls.

We have tried everything else except conscience.

What if the still small voice of conscience induced workmen to produce more, before they demand higher wages?

What if the still small voice of conscience induced manufacturers to deliver more and more value, constantly?

What if the still small voice of conscience induced government officials to decide every act only on what is best for America, instead of "what is best for me"?

Then there would be no ruinous prices, there would be no international problem, there would be no fear. America would be strong again.

Is it too much to hope? The only alternative is destruction. It begins with you and me. We have had greed and quarrels and failures—can't we have, "—after the fire, a still small voice"?

"God Is With Us"

Edwin Raymond Anderson

IN THESE serious and solemn and searching times of the latter days, it would be well to let that triumphant word of the apostle, run through the innermost recesses of mind and heart, "If God be for us, who can be against us?" (Rom. 8:31). It is that impartation of strength which we need so desperately in these days, when the mind becomes tired, and the heart grows faint. And it is the impartation which is another manifestation "all over again" of the grace of His care and His mercy. It is the kind and gracious and powerful word sent "in the nick of time" to our behalf and for our support.

Well then, beloved, can we say that God is for us? But how could we doubt it, in the light of the Cross of Calvary, and the awesome sight of the dear Son hanging there "FOR US", in our room and in our stead, and in the grasp of our guilt. How can we doubt that everything wrought of the Father, is for our sake and to our welfare? Not alone for the moment when we came to Him as guilty, lost sinners in the pit, to be lifted forth on high to the solid rock with the new song of praise upon the calves of our lips; no, but so much more. The Man of Calvary becomes, for us, the Man in the Glory, ever living to make intercession. He hath become the High Priest for our pilgrimage, and we continue to look upward, by faith, unto His

precious Person, for the strength and the assurance which is completely poured forth in the full granting. Yes, we can never doubt that He is verily and blessedly "FOR US", in and for the every detail of present pilgrim passage, until we are safely brought Home, where all shall be lost anew and afresh in the wonder of that Face-to-Face meeting . . .

But then, beloved, all of this ought to provide a criticism as well as a comfort. "If God be for us . . ."; well, we may rejoice in that, and lift the heart in praise for the grace that made it all possible. But then, we may well continue along, as led of the Spirit to the propounding of the searching question, "are we entirely for Him, in return?" He is on our side; but then, are we fully on His side? We love to sing, "What a friend we have in Jesus"; but how often have we sung that other, and more searching song, "I'll be a friend to Jesus". For quite surely, the two must go together. He has proven Himself in a full giving; and many of us . . . alas! . . . have yet to prove ourselves in this matter. "I beseech you therefore brethren by the mercies of God that ye present your bodies a living sacrifice, holy, acceptable unto God which is your reasonable service" (Rom. 12:1); and that note comes from this selfsame letter, a few chapters removed from the other. In fact, we would do quite well to tie some of the phrases together, in the knot of serious prayer; "If God be for us . . .", and, "present your bodies . . . unto God". And while we are thankful to claim all from Him in these sad days, it is to be feared and perhaps wondered whether HE can be thankful o'er many of His own, who somehow leave Him short of a full claiming of themselves on His part.

As the majestic old hymn so well puts it, "Love so amazing, so divine, demands my soul, my life, my all". And there is a line to be struck across the cords of the heart, until there be heavenly harmony!

We remember reading it oft times, the triumphant death-bed utterances of John Wesley, when he raised his arm and looked upward with the ejaculation, "The best of all is, God is with us". But for Wesley it could be completely settled, for this servant had long before, accomplished the "Lord's best" by giving himself in full, surrendered service. There was no veil, no shadow, no regrets; life had been lived to the full, in the will of God and for the glory of His praise. And beloved, what shall we be able to say, when we come to

the end of our days, should He tarry, and we perchance glance back to the life which had been lived? There would be no question as to His giving, all along the pilgrim pathway; but ah! perhaps there shall be many a query concerning our response of heart!

I do not mean to detract from the comfort of that apostolic triumph, beloved. "If God be for us who can be against us?"; is a precious pillar, and well may we "lean hard" on the holy anchorage. But I do mean to say, that any comfort of the Word, always carries some kind of criticism from the Lord of the Word, to test and to draw out the true state of heart. There is comfort for the afflicted; but then, let us remember that the Lord has His own way of sending affliction upon those who have made themselves comfortable in their own selfly ways. Yes beloved, God is with us; but that "with" implies a holy and sacred partnership, for the full value and blessedness to be brought forth. Let us not shun the one while seeking to secure the other!

Waterbury, Connecticut

Evangelical Visitor

Official organ of the Brethren in Christ church, published bi-weekly by the E. V. Publishing House, Nappanee, Indiana.

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Associate Editors: E. J. Swalm, Duntroon, Ontario; J. G. Kuhns, Grantham, Pa.; J. F. Lady, Upland, California.

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Brethren in Christ Publication Board, Inc., Laban W. Wingert, Albert Cober, Samuel F. Wolgemuth, Dale Dohner, Charles E. Clouse, Samuel F. Minter and Elmer L. Steckley.

PURPOSE: To publish the Gospel of God's grace—a complete salvation through the atonement of Jesus Christ the Son of God, made effectual by faith in Him; the walk in holiness by the power of the indwelling Holy Spirit; and the pre-millennial second coming of our Lord.

SUBSCRIPTIONS: \$2.50 per year payable in advance, \$1.25 for six months, sample copies free.

New Subscriptions \$2.00 per year; Gift Subscriptions \$2.00 per year.

When subscriptions are sent in clubs of ten or more, at the regular rate, one yearly subscription is given free.

Canadian Subscriptions no additional.

Send all subscriptions to: Evangelical Visitor, E. V. Publishing House, Nappanee, Ind.

THE MAILING LABEL INDICATES EXPIRATION DATE: All subscriptions three months in arrears will be discontinued.

CHANGE OF ADDRESS: Be sure to give both the old and new addresses.

Entered as second-class matter, at the post office at Nappanee, Indiana, under Act of March 3, 1879.

Accepted for mailing at special rate of postage in Sec. 1103, Act of October 3, 1917.

Volume LXIV

Number 1

Things That Kill Revival

"I heard—"

"They say—"

"Everybody says—"

"Have you heard—"

"Did you hear—"

"Isn't that awful—"

"People say—"

"Did you ever—"

"Somebody said—"

"Would you think?"

"Don't say I told you—"

* * *

"Would to God that all party names and unscriptural phrases and forms which have divided the Christian world were forgotten, and that we might all agree to sit down together, as humble, loving disciples at the feet of our common Master, to hear His Word, to imbibe His Spirit, and to transcribe His life is our own."—Wesley.

"The Still Small Voice" on cover from a public advertisement by Warner and Swasey, machine tools, Cleveland.

Editorial

1950 — GOODBYE

IN the last issue of 1950 a popular newspaper had a very significant cartoon on the editorial page. The cartoonist depicted father time as 1950 with a heavy record of the year being borne on his back, taking his leave of the world with these meaningful words — "Goodbye crazy world." What an admission!

Under the caption, "the business of war is death" there lies here before me the picture of a soldier boy in Korea. He is sobbing in the arms of a pal because his nearest chum has just been killed. 1950 has brought into action again the fiendish practice, destruction of innocent life.

The Christmas holiday period holds a near record for violent deaths. Drunkenness, that sends out on the highway vicious killers, has sadly undermined the soberness of our nation. How sad that our national headquarters, Washington, D. C., is competing for first place as a city in the U. S. A. for liquor consumption. If one does venture to look at a television

program—cigaretts, beer, liquor, burlesque, etc. makes one stop and ask the question: is this the channel in which Americans have thought in 1950? How sad that rated as one of the high news accounts of the year was the abominable account of the Ingrid Bergman and Roberto Rossellini affair.

One could go on and on and enumerate the sad records of 1950 and then conclude that the cartoonist is right—"crazy world."

But then, a brighter side is in evidence for the Christian. 1950 has witnessed the burning of some of the old-time revival fires. They have burned from the Southland up into New England and across the far Northwest. Thank God, some of these fires have been kindled within our own brotherhood. Old-fashioned repentance and seeking after God has made at least some impact on our national way of life. A little salt goes a long way. Goodbye, 1950—it is no wonder that you look so haggard and worn!—*J. N. H.*



"Creative Praying"

"Do I meet you praying"? was a question which a devoted saint of God would often ask when he met someone. Is this not a worthy question to remind each other occasionally in these times of more than ordinary interest and significance to the Church. God has permitted us to live in days of grave danger. "This country is in deadly peril," says J. Edgar Hoover of the Federal Bureau of Investigation.

Just the other day I received a letter from one of my fellow Board members which concluded like this: "Perilous times have come upon us. Are we ready? Are our young people ready? May all of us stand before God in surrender and faith until we learn to depend upon His adequacy alone." These are challenging words. One of the best answers to the question, "Are we ready for these perilous times" is found in the thought of "creative praying."

I want to pass on three thoughts regarding creative praying which I gleaned from a religious radio program. The speaker gave three essentials for creative praying—prayerize, picturize and actualize.

Prayerize simply means a daily, heartfelt, devotional system of communing with God. Here in the quiet hour in the all-conquering name of the Son of God battles are fought, Satan is resisted and daily victory is assured. But what do you mean by the term "picturize"? It is to keep a mental picture of the desired object before you. Print the picture on your mind and keep that picture before God. We have a tendency to become what we keep before us. Then as we prayerize and picturize we will eventually actualize.

May we find ourselves praying the sentiment of this prayer—"Teach me yet more of thy blest ways, Thou slaughtered Lamb of God. And fix and root me in the grace so dearly bought with blood. O tell me often of each wound, of every grief and pain, and let my heart with joy confess from hence comes all my gain."—*J. F. L.*

Hints to Christian Workers

To be eminently useful, we must be eminently holy.

To be used of God, one must walk with God.

God's vessels must be humble, they must be clean.

Don't be ashamed of your Bible, or a shame to it.

Esteem it a privilege to carry a loaf or a crumb.

Be willing to do little things; they may prove great.

Be more on your knees than on your feet.

He teaches best who prays most.

Prove all things by the Word; from this there is no appeal.

Don't ask your scholars to do what you won't do.

Keep full. It is hard to pump anything out of a dry well.

Let your teaching be for the heart, rather than the head.

Use all good helps, but lean on the Lord.

Expect conversions. Ask, look, work for much fruit.

Be simple. You can't make clear what you don't see.

Be faithful. Don't skip hard places or cut off corners.

Be loving. Read often I Corinthians 13 and live it.

Be patient. Sow the seed; another may reap the harvest.

Be brave. Don't turn pale at powder, or dodge when fired at.

Teach to please God, if you don't please anyone else.

—*William G. Carr, in Pentecostal Evangel.*

"Without Christ"

"A great without is written in heathenism," declared a missionary in China.

Men and women without a Bible, without a Sunday, without prayer, without songs of praise.

They have rulers without justice or righteousness.

They have marriage without sanctity, homes without peace, young men and women without ideals, little children without purity, mothers without wisdom and self-control.

There is poverty without relief, illness without care.

Sorrow without sympathy, sin without a remedy, death without hope.

All this is wrapped up in the words, "Without Christ."

Selected by Carl J. Carlson

The Midnight Hour Of The Church

Romans 13:11-12—"And that, knowing the time, that now it is high time to awake out of sleep: The night is far spent,"

In John 9:4 we read that "the night cometh, when no man can work." The Church is in the sunset age. The time is swiftly coming when God will say "there should be time no longer." One of these days we shall hear the midnight cry of the Bridegroom.

We are admonished in the Word of God to "Redeem the time because the days are evil." We now are regulated and governed by time. We have a time to work and eat—a time to pray and go to church; but when we pass into that great Beyond of the eternities, there shall be time no longer. My friend, seek ye the Lord while He may be found. We are here only for a time. We are told of God that our life is as a vapour which soon will vanish. Time is valuable—eternity will reveal this solemn fact. It will be a horrible nightmare, yet true, to those who find the Church has slipped away while they wasted their time.

Time waits for no man—not even the kings of the earth. Who can stop time, but God? Time is something God gave to man in which he can prepare to meet his Maker.

The signs of the time show that the Church is in the midnight hour. One evident sign of the Lord's near return is coldness in the professed church. We are told "because iniquity abounds, the love of many shall wax cold." Jesus said, "By this shall all men know that ye are my disciples if ye have love one for another." Love carries with it a warmth. We need to be hot for God. The absence of love among so-called Christians is pathetic. It is a sign of the midnight hour of the Church, and the night is far spent.

I awoke one night at about 2:00 a.m. hearing a horrible rumbling noise and thinking that the midnight hour of the Church had come with the return of Jesus; which caused a peculiar and strange sensation in my emotions for I knew it was not well with my soul. To my amazement I found it to be a train on the railroad near the home in which I slept that night. Yet to me it was the hand of God moving in a mysterious way His will to perform. It was only a train, but how real it seemed for a moment. One of these days it will be a visible fact. To those who are ready, it is a glorious anticipation; but to those

who are not ready, it is horrifying. The Bible says they will call for the rocks and mountains to fall on them and hide them from the "face of Him that sitteth on the throne." To appear before God in person unprepared is a fearful thing.

Multitudes in hell would give anything any mortal could give if they had time as we have to prepare. Do you realize how sacred and precious time is? All it takes for you to be saved or lost is *time*. Our text says "it is *high time* to awake out of sleep."



Another thing that stirs my heart and tells me of the midnight hour of the Church is the falling away that God said would come in the last days. This is so evident and striking as it comes to our own dear Church. This does not merely mean losing church membership, but backsliding and leaving their first love.

Another thing the Spirit has shown me in reference to the midnight hour of the Church is the spirit of unforgiveness. There are many cases where individuals sought forgiveness and were returned with

coldness and sharp, cutting rebukes, which surely shows the absence of the love of God. This is a serious thing. It is so serious that Jesus said if we do not forgive *everyone* from our heart (not our head) neither would our Heavenly Father forgive us our trespasses. Peter asked Jesus how often he should forgive his brethren. What was Jesus' answer? Seventy times seven. "He that hateth his brother is a murderer." Thus says the Word of God.

One who is in close contact with God and has constant fellowship with Him can detect the working of Satan in the visible Church. Don't think that Satan is not at work within the Church. The Word says he would deceive even the very elect if it were possible. Just take a look around and see whether this is not true—sad indeed. As communism is at work within the United States, so Satan is at work within the Church. I am not trying to arouse suspicion within us against our leaders, only trying to help us to be alert and realize that we have an enemy at work seeking to devour whom he can. The Apostle Paul says in II Corinthians 11:26 that he was "in perils among false brethren," and they are not all dead today. Is it any wonder that the Church is in the midnight hour?

Satan always was a good imitator. In Moses' time when Aaron threw his rod on the ground and it became a serpent, likewise did the magicians and the astrologers. If you had lived in that day, how would you have been able to discern which was the real and genuine? The real and genuine always remain. In this midnight hour we need sincerity and carefulness of heart lest the enemy, Satan, would deceive or defeat us in any way.

A very striking thing is before us—many ministers and spiritual Christians feel the midnight hour of the Church is here. The Bridegroom is soon coming for His Bride. Don't you think the Bride can feel the strange pulsation in Her heart because of the Bridegroom's near return? She, the Bride, knows not the hour nor the day, but the signs of the time is a definite clue to the nearness of His return. We then will eat the marriage supper of the Lamb. Praise the Lord! "For in such a hour as ye think not, the Son of Man cometh."

Submitted by Paul Redcay, Elizabethtown, Penna.

Fervent prayer, like a cannon planted at the gates of heaven, makes them fly open.

Manhood is not measured by the size of the chest but by the quality of the heart.

Anyone who lets his tongue go into the wholesale business, will soon drive his mind into bankruptcy.

From the preacher's notebook

"...Unto You Fathers"

Fathers who follow this column, have you read of Bryan Green, the Episcopal rector from Britain whose message rings with old-time evangelistic fervor, and who is being received, where he appears in our country, in a manner similar to the reception given Billy Graham?

Hear him speaking at Boston: "Fathers, not mothers, must set the example to their children by having a real religion. Men are the keystone of religion in the family. The strategy of evangelism in England is to get men, not children." (Man-Evangelism, versus Child Evangelism).

He also has some other ideas which have been termed, "old-fashioned", "unpsychological", "unfair", "crippling initiative", "anti-selfexpression", "inhibitory", et, al . . . etc., in certain influential circles in our land. He believes that children should be "forced to go to Church." He scorns the idea that compulsion will keep the child away from the church in adult life. "This is true," says this preacher, "only in cases of fathers who order their children to go to church and then go off and play golf themselves."

Now, that does place it in a different light doesn't it. This would be in accord with that one who placed on his bulletin board in front of his church the following adaptation of Prov. 22:6: "Train up a child in the way that he should go and go with him."

Seriously, is that "forcing a child", or is that parental leadership? Could that have been implied by our Lord when, "his disciples rebuked those that brought them (the babies)" and Jesus, "much displeased . . . said . . . forbid them not (the children and the parents)" . . . and He took them up in His arms." We would expect this to have been the mothers, but fathers, does that excuse us? Is not our Lord saying to all parents in general but to Fathers in particular for this was said to men, "Start them coming to me even while they are yet infants, if, when they are old you would not have them depart from My Way?"

Somewhere we have heard of "parental delinquency" as the underlying factor in this wave of "disobedience to parents" and disrespect for any authority which greatly disturbs those who are responsible for law and order in our country. Perhaps the declaration of this Dominee from Great Britain did not come from the wrong

place after all, inasmuch as it is so pertinent to the problems of the hour.

The Wise man said, "The glory of children are their fathers." Could it be that he was inspired with a message for our day when he wrote: "Most men will proclaim everyone his own goodness: but a faithful man who can find? The just man walketh in his integrity: His CHILDREN ARE BLESSED AFTER HIM." (Prov. 20: 6,7) Happy is that father who is an example to his children, so blessed of God he passes blessings instead of blisters on to his posterity.

In conversation with a missionary from Egypt, at Downey, Idaho, a few years ago, it was pointed out to us from her experience that, "There are some children to whom it is meaningless to speak of God as a father, for if God is like the father whom they know there is no appeal, the thought is repulsive."

If John, the beloved Apostle were here he would say, "I write unto you fathers because . . .", but, fathers, just what would he have to say to us? Could he say, "I have written to you fathers, because ye have known Him that is from the beginning?"

Can God say of us as he said of Abraham, "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgement?" The



best way to "command" is to live so devoted to God, His Word, His Church, His kingdom, that our interests will command the respect of our sons and daughters. It will then be the natural thing to espouse the cause of the Lord and the Church, and there will be nothing "forced" about it.

"Fathers, don't over-correct (provoke not) your children or make it difficult for them to obey the commandment. Bring them up with Christian teaching and Christian discipline." (Eph. 6:4 Phillips Trans.) "Let us think of one another (especially our children) and how we can encourage each other to love and do good deeds. And let us not hold aloof from our church meetings, as some do. Let us do all we can to help one another's faith (surely this includes our own family), and this the more earnestly as we see the Final Day drawing ever nearer." (Heb. 10:24, 25 Phillips)

DOWN IN VENEZUELA—

The Yaruro language has no word for sin, forgiveness or holiness. Since they have never considered the possibility of there being a Creator, they do not consider themselves offenders against a Creator.

IN OUR COUNTRY

There was a day when nearly everyone believed in God as the Creator. Then it was known that there was such a thing as sin in our country, that all were sinners and needed forgiveness in order to approach the holiness of God. Daniel Webster said that the greatest thought he ever entertained was accountability to God.

Today, it was in Cleveland, July 1950, a minister in a prominent World convention, objected to phrases used by evangelists, and urged getting away from such expressions as "the precious name of Jesus", "under the blood", and "saved by grace". "These simply do not register in the mind of the average American."

Our universities have been casting doubts on the fact of a Creator. If there is none then there is no sin and no need for the barbarianism of the Indians? In many areas even now there are no words in the vocabulary to denote sin, forgiveness, or holiness.

"TO YOUR TENTS, O ISRAEL!"

It was in Los Angeles at a hearing on social welfare, before a state committee, a Catholic Sister was speaking frankly and bluntly of the piteous condition of high school girls, many of them, who had come under her observation within the past year who were mothers or expected to become so. One, only twelve, and others thirteen. In one school they had 136 children, 16 years old or younger, give

(Continued on page thirteen)

"Better Land"

Elva M. Johnson

TED Graves whistled softly to himself as he finished the chores in the gathering dusk. It was a good feeling to have that check tucked securely in the billfold. It was good to have Alice with whom to share the news of the unexpected high price he had received for the beeves that day. He glanced around the barn and wondered how long it would be before he'd be milking in a better barn on a bigger place.

Ever since he and Alice were married, they'd been saving to buy better land. The old Bradley place had been the best he could afford when they married.

"It'll do to start on, Son," his dad had told him. "But if you really want to get ahead, you'll work hard, and save, and one of these days you and Alice can move on to some better land, where you can really make money."

Ted had accepted the challenge in his dad's voice, and he'd worked hard. Love of the land was in his blood and he longed for the feel of more land of his own. The worn out soil on the Bradley place had been gradually built up, and the buildings lost some of the run-down look they'd had the day he'd carried Alice across the threshold. Now the goal they'd worked toward was almost in sight — maybe next year—.

"Te-ed," Alice's voice sang out cheerily from the back porch. "Are you almost through? I promised Sister Edison we'd come by for her tonight."

"All right, Honey, I'll be there in about a minute. Just have to turn some water into the trough." Ted had forgotten momentarily about the missionary convention. This was the closing night. Ted and Alice had thrilled to every message they'd heard and were determined to do more for missions.

Ted turned the water off and started for the house. "I have some good news for you, Honey," he smiled as Alice came out to meet him. "You know those beeves I took in this morning? They brought about a fourth more than we expected. Even after we pay the tithes, we'll still have about two hundred dollars extra. I think we can put it all in the bank toward our dream farm. Sometimes I can hardly wait to move to better land. I've been looking at several places that may be up for sale in the near future."

Alice was pleased. "Why, Ted, it looks as if we'll be able to move by next year, at this rate. The Lord has surely been

with us." Her eyes shone with happiness, and she sang as she dressed for church.

They stopped for Sister Edison and arrived at church just as the service began. The missionary who spoke that night was from Bolivia, South America. He told of the difficulties that confronted the missionary in trying to reach all the people. The only answer, he said, was to train the nationals to reach their own people.

"The thing that breaks our hearts," he continued, "is that the Christian nationals come to us pleading for instruction in the Word of God. Some of them have walked miles to our station to beg us for more teaching. We are not equipped to give them any kind of course, since we have no place to house them, nor teachers to give the necessary time to that work. If we had a Bible School where we could train our own workers, the number of souls won would be immediately increased."

The missionary said lots more, and finally an offering was taken for the Bible School. Ted gave what he and Alice had planned to give that night.

* * *

Ted turned out the light and he and Alice knelt by the bed together. Ted led in prayer and Alice added a fervent "Amen" to his petitions. Soon asleep, Ted dreamed of driving a tractor over the best land in the country. Some day he'd own land like that. He turned over, and Alice touched his shoulder. "Ted," she said softly, "are you awake?"

"No, I wasn't but I am now," he grumbled good-naturedly. "What's the matter, haven't you been asleep?"

Alice's voice was serious. "No, Ted, I haven't. The Lord has been speaking to

me about what the missionary said tonight. You know, the Bible School. Ted, lots of people are going to go into eternity without Christ while they're waiting for money for that Bible School. Honey, what are we saving money for?"

Ted was wide awake now. "Why, Alice you know it's for better land, and more of it."

"That's what I thought. Didn't you say we got two hundred dollars extra today?"

"Sure, but what are you getting at—Alice! You don't mean—now, look, let's not get over-balanced."

"Wait, Honey, let me ask you one more question. Don't we want to invest our money where we can realize the most from it?"

"Of course, but—"

"Ted, I believe God wants us to invest that two hundred dollars in Bolivian souls. That way we'll really be investing it in better lands—a heavenly land for people who might never have even known such a place existed otherwise. We'd still enjoy the farm if we had to wait for it — but souls can't wait. Without Christ, they have no hope."

Ted swallowed hard. He thought of all he'd wanted to give Alice in the way of conveniences. He thought of the land he'd worked on, and how he loved the feel of his own land under his feet. He thought of the urge that held to the soil when his brothers had all gone to the cities to work. The love of the land—good land and lots of it—was strong upon him. He was silent for so long that Alice wondered if he had fallen asleep. Alice knew Ted's love of the land, and still she prayed silently that Ted would hear the Spirit's voice and be willing to make this sacrifice.

Finally, as if in answer to her thoughts, Ted reached for her hand in the darkness and said quietly, "If you're willing, so am I"

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Evidences Of Life In The Spirit

Dr. L. H. Ziemer, pastor, Toledo Gospel Tabernacle

THE tragedy of Christianity is the defeated Christian. And we will always be defeated until the Holy Spirit controls our lives and we walk in the Spirit. Our greatest need, therefore, is the abiding fullness of the Holy Spirit.

There has been and still is a great deal of confusion about the true evidence of life in the Spirit. Some say that the one true evidence of the baptism of the Holy Spirit is "speaking in other tongues." Others tell us of wonderful visions and revelations they have received; yet often their lives are full of criticisms, bitterness and even sins of the flesh. Others, again, look upon this experience as the goal rather than the beginning of the Christian life, with the result that, though there is no open sin in the life, neither is there any real fruitfulness nor lasting spiritual victory.

Brethren and friends, if we are to convince an unbelieving world, we need better evidence of our life in the Spirit than "tongues" and "visions" and "revelations." And if these better evidences are lacking, no one will believe our testimony, nor be blessed by our lives, no matter how many supernatural manifestations we may have had. The chief ministry of the Spirit is to accomplish in us Christian maturity and the full-grown manhood of the Man Christ Jesus.

The first effect of life in the Spirit is that we are set free from sin. You see, the teaching of God's Word is that if the Holy Spirit controls our lives we will be delivered from sin's bondage. We are told in Romans 6:16, "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey?" Yes, truly, if the Holy Spirit makes His home in our hearts, if He lives and walks and works in us, we will be "washed, (and) . . . sanctified, (and) . . . justified in the name of the Lord Jesus, and by the Spirit of our God." (I Cor. 6:11).

And what does this mean? "Ye are washed" means that we are cleansed from all our sins and iniquities (John 13:10). "Ye are sanctified" means that we are separated from all unholy things and alliances, and wholly dedicated to God (II Cor. 6:14; 7:1). "Ye are justified" means not only forgiven, but legally and judicially cleared from every guilt of sin and declared to be righteous.

After all, a life such as this is the most convincing evidence anyone can give to the world. But there is in the life of the Spirit a work of grace still deeper than merely to be separated from the world and sin. It is a life of crucifixion of the flesh and death to self. The indwelling fullness of the Holy Spirit means the putting away of all "the works of the flesh." The Spirit-filled believer reckons himself "to be dead" to everything that is contrary to the mind of the Spirit. And the fruit of the Spirit is "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance."

And still deeper the Holy Spirit searches into our inmost being. He would enter the most secret chamber of the self-life, and up-root the last trace of selfishness. Self is the last foe to die. But die it must and shall if the Holy Spirit directs our lives. *Blessed reckoning*: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me."

But here is the climactic evidence of the Spirit-filled life: If we are baptized and filled with the Holy Spirit our lives will be poured out in spontaneous intercession and service (Rom. 8:15; 26, 27).

There is no manifestation of the Spirit that means so much to God and to the lost world as continuous, prevailing prayer. This is the supreme evidence of the Spirit's baptism. Every true revival in the past has had its beginning and continuation in the manifestation of the spirit of prayer. In Old Testament times it was when "Ezra had prayed" that "a very great (company) of people" gathered unto God. In New Testament times it was the continued prayer "with one accord" that brought the Holy Spirit down upon the Church. Such is the uniform testimony of all who live close to the heart of God. We greatly need a revival of a kind that will bring us to our knees. No matter how great the darkness, if we pray in the Spirit, God will give the light, and the power, and the blessing.

Are we such a people? Are we willing to be such a people? A people by whom the Spirit of God can make "(His) voice to be heard on high . . . to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free."

Finally, the sum of all I have written is this: In the life of the Spirit there

must be progress, growth and continual advance. If this is not so, there is sure to be spiritual recession. If we are not gaining, we are losing. The law of God's kingdom says, "Unto every one that hath shall be given; and from him that hath not, even that he hath shall be taken away from him" (Luke 19:26). Our store of light, and knowledge, and grace is either being increased, or it is diminishing.

In Psalm 46:4 it is written, "There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High."

Let us enter in, then. Let us yield ourselves to God for these most convincing evidences of the blessed life in the Spirit of our risen Lord. *Amen and Amen.*

—The Alliance Weekly.

Discipleship

Fannie E. Davidson

*"Come follow me", the Master said,
To men by Galilee,
They left their all obediently,
In answer to the plea.*

*They did not know how they would live,
But self in service they would give,
They did not know that they would see,
A life of perfect victory,
Who would portray a God of love,
A Father heart in heaven above,
Moved with compassion for the lost,
Bowed down in sin and tempest tossed.
His gracious acts for three years through,
The blind have sight, and cripples walk,
The demons cornered, cringe and talk,
The tempest stilled and thousands fed,
The lepers cleansed and life to dead,
Or that upon a mountain high,
Their God would Jesus glorify.
They did not know that in His name,
They too, would go and do the same,
Or how with Him from day to day,
Would school them for the living Way;
They could not see Mount Calvary,
Where they would note His agony,
Or see Him risen from the grave,
That He the souls of men might save.
They could not know the future when,
They too, would fish for living men,
As His God-sent ambassadors,
Would preach from low to emperors,
And give their lives as He had done,
That souls of sinners might be won,
And then at last with Him abide,
A part of true and living bride.*

*No more can we who follow Him,
Know what the future holds,
But we can trust and do our part,
As He the plan unfolds.*

Upland, California.

CHURCH DIRECTORY

AS SLATED BY THE GENERAL CONFERENCE

Permanent Church Headquarters
Messiah Rescue and Benevolent Home
2901 Paxton St., Harrisburg, Pa. Tel. 3-9881
Attention of General Conference Secretary

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The Christian Light Press
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Sr. Dorothy M. Martin, Sr. Mary Brenaman,
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and Sr. Chester Wingert, Sr. Anna R. Engle,
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Moyer, and Sr. Annie Winger.

Sikalonga Mission, Choma, N. Rhodesia, South
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Rhoda Lenhert, Sr. Anna Graybill, and Sr.
Edna Lehman.

Missionaries on Furlough

Sr. Anna M. Eyster, 637 Third Avenue, Up-
land, California.

Sr. B. Ella Gayman, 2001 Paxton St., Har-
risburg, Pa.
Eld. and Sr. Albert Brenaman, West Milton,
Ohio.

Sr. Naomi Ladv. Grantham, Pa.
Sr. Martha Kauffman, 411, 13th St. Abilene,
Kansas.

Sr. Mary C. Kreider 266 E. Main St., Cam-
belltown, Penna.

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Isaac and Nina Schmucker, Rosa Eyster,
Dorothy Charles, Samuel and Lucy Ens-
minger.

Delisle, Saskatchewan, Canada: Pearl Jones.

Holidaysburg, Pa. (Canoe Creek Mission),
Box 259A, R. D. 2, Telephone Holidaysburg
51319; Paul and Esther George.

Kentucky—Elam Dohner, Superintendent.
Fairview Station, Ella, Ky.: Elam and Helen
Dohner, Esther Ebersole.

Garlin, Ky.: Eli and Ruth Christener, Eliz-
abeth Hess, Nurse.

Knifley, Ky.: Edgar Giles, Pastor, Katie
Rosenberger, Nurse; Ruby Clapper.

Meath Park Station (North Star Mission) Sas-
katchewan, Canada; Earl D. and Ellen K.
Brechtbill, Docia Calhoun.

Tillsonburg (Houghton Mission) Ontario, Can-
ada; Telephone Glenmeyer 22-14; Myrtle
Steckley, Ruth Steckley, Anna Henry.
Frogmore: Alonza Vannatter, Pastor.
Houghton Center: Basil Long.

City Missions

Albuquerque Mission: Residence—441 LaVega
Road, Albuquerque, New Mexico, Paul and
Barbara Wingerd.

Altoona Mission: 613 Fourth Avenue, Al-
toona, Pa. Residence — 412 Third Street,
Altoona, Pa. Graybill and Ethel Brubaker.

Buffalo Mission: 25 Hawley St., Buffalo 13, N.
Y.; Telephone—GRant 7706; Harry and Katie
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Chicago Mission: 6039 Halsted Street, Chicago
21, Illinois; Telephone—Wentworth 6-7122.
Carl J. Carlson, Pastor, Avas Carlson, Alice
Albright, Sara Brubaker, Frances Wolfe.

Dayton Mission: 601 Taylor St., Dayton, Ohio;
Telephone — HEmlack 3164; William and
Evelyn Engle, Mary Brandt.

Detroit (God's Love Mission) 1524 Third Ave.,
Detroit 26, Michigan; Residence—3386 Hum-
boldt, Detroit 8; Telephone — TYler 5-1470;
Harry Hock, Supt., Catherine Hock, Ethel
Heisey, Ruth Deihl.

Harrisburg (Messiah Lighthouse Mission) 1175
Bailey St. Harrisburg, Pa.; Telephone—Har-
risburg 26488; Joel and Faitha Carlson,
Elizabeth Kanode, Grace Robb, and Beulah
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Massillon (Christian Fellowship Mission) 118
South Ave., S.E., Massillon, Ohio; Telephone
—2-3804; Eli Hostetter, Pastor; Lloyd Hos-
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Doris Rohrer, Minnie Bicher.

Orlando Mission: Pastor Ernest and Kathryn
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William and Anna Rosenberry, Anita Brech-
bill, Erma Hoke.

San Francisco (Life Line Gospel Mission) 224
Sixth St., San Francisco 3, Calif.; Residence
—311 Scott St., San Francisco 17, Calif.; Tele-
phone — UNDERhill 1-4820; Edith Davidson,
Janna Goins, Edith Yoder.

Stowe Mission: 527 Glasgow St., Stowe, Pa.;
Telephone — Pottstown 1211J; Cletus and
Kathryn Naylor.

Welland Mission: 36 Elizabeth St., Welland,
Ontario, Canada; Telephone—3192; Earl Bos-
sert, Pastor; Pauline Hess, Rhoda Lehman.

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CHVC, Niagara Falls, Ontario	1600 Kcs.
"Call to Worship Hour"	
Each Sunday	9:00-9:30 A.M.
CKPC, Brantford, Ontario	1380 Kcs.
"Brethren in Christ Hour"	
Each Sunday 2:00-2:30 P. M.	
WMPC, Lapeer, Mich.	1260 Kcs.
First Thursday of every month	12:15-1:15 P. M.
Every Tuesday—transcription	3:30 P. M.-3:45 P. M.
KOCS, Ontario, Calif.	1510 Kcs.
"Morning Melodies"	
Each Sunday	10:00 A. M.-10:15 A. M.
WCHA, Chambersburg, Pa.	800 Kcs.
"The Gospel Tide Hour"	
Each Sunday	7:30-8:00 A. M.
WCHA, Chambersburg, Pa.	800 Kcs.
"Gospel Words and Music"	
Each Saturday 12:35-1:00 P. M.	
WNAR, Norristown, Pa.	1110 Kcs.
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Each Sunday 2:30-3:00 P. M.	
WLBR, Lebanon, Pa.	1270 Kcs.
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WKJG, Fort Wayne, Indiana	1380 Kcs.
"Gospel Words and Music"	
Each Sunday	8:00-8:30 A.M.
WAND, Canton, Ohio	900 Kcs.
"Christian Fellowship Mission"	
Each Sunday	12:30-1:00 P.M.
WPFH, Middletown, Ohio	910 Kcs.
"Gospel Lighthouse Hour"	
Each Sunday 8:00 - 8:30 A. M.	
WBUX, Quakertown, Pa.	1570 Kcs.
"Sunday Bible Hour"	
Each Sunday	12:30-1:00 P.M.
WLXW, Carlisle, Pa.	1380 Kcs.
"The Verse for the Day"	
Each Sunday	8:05-8:20 A. M.

Evangelistic Slate

Gospel Hall, Knifley, Ky.Early 1951
Elder W. O. Winger, Evangelist

Free Grace Church,
Millersburg, Pa.Dec. 31-Jan. 14
Bishop E. J. Swalm, Evangelist

Chambersburg, Pa.Dec. 31-Jan. 14
Bishop Charlie B. Byers, Evangelist

Martinsburg, Pa.Jan. 28, 1951
Bishop Henry A. Ginder, Evangelist

Pleasant Hill, OhioJan. 7-21
Elder C. H. Moyer, Evangelist

Antrim, Greencastle, Penna.Feb. 11, 1951
Bishop E. J. Swalm, Evangelist

Cross Roads, (Lanc. Co.)Jan. 14-28
Bishop Luke Keefer, Evangelist

Weddings

STERN-KNEPPER—The marriage of Miss Miriam Naomi Knepper, daughter of Bro. and Sr. Adam Knepper of R. 1 Chambersburg, and Ira M. Stern, son of Bro. and Sr. Earl Stern of Mill Hall, took place on Saturday, 14th of October at Fetterhoff Chapel. The Rev. Aaron Stern assisted by the Rev. Alden Long performed the ceremony. May the blessing of the Lord attend them through life.
Bro. and Sr. Stern's new address will be Island Route, Lock Haven, Pa.

Births

BURNS—Bro. and Sr. Wilmer Burns of Roaring Springs, Penna. are happy to announce the arrival of Gloria Jean on Nov. 19, 1950.

HEISE—Shirley Jane arrived Nov. 29 to bless the home of Bro. and Sr. Paul Heise of Fordwich, Ontario

HESS—A cheery welcome was given to James Marlin when he came to bless the home of Mr. and Mrs. Paul E. Hess, Florin, Penna. on November 14, 1950.

MARTIN—Mr. and Mrs. Paul Martin Jr., Mount Joy, Pa. are happy to announce the arrival of Linda Sue on November 19, 1950.

MUSSER—Patricia Mae came to bless the home of Mr. and Mrs. Irvin R. Musser, R.D.1, Mount Joy, Pa. on December 5, 1950.

SHONK—A daughter, Lois Grace, was born was born to Bro. and Sr. Amos Shonk, Manheim, R.D. 2 on August 2.

SLAGENWEIT—A daughter, Doris Marie, came to bless the home of Bro. and Sr. David D. Slagenweit of Martinsburg, Penna. on Dec. 10, 1950.

Obituaries

BOHEN—Walter Elias Bohen, son of the late Herman and Catherine Bohen, was born January 23, 1883, at Hope Kansas, and departed this life December 15, 1950 at his home in Mill Hall, Pa., aged 62 years, 10 months, 22 days.

On December 22, 1908 he was married to Martha M. Book. Besides his wife, he is survived by his six children: Mrs. Lewis Sider of So. Rhodesia, So. Africa; Mrs. Chester Eckman, Evan E., Mrs. Eldon Bert, all of Upland, California; Mrs. Archie Heer of Coleta, Illinois; and Miss Mary Bohen, at home; also 9 grandchildren; and two brothers, Jacob T. of Minneapolis, Kansas, Simon E. of Palmyra, Pa., and one sister, Mrs. Anna Mary Catt of Norco, California.

Bro. Bohen was converted and united with the Brethren in Christ Church at the age of 16 years, and remained an active and faithful member until his death. He was ordained to the ministry on April 13, 1930.

He spent the first 36 years of his life in Dickinson Co., Kansas. In 1923 he, with his family, moved to Upland, California, and in 1945 he and his wife moved from there to Mill Hall, Pa.

Since March 1949 Bro. Bohen had not been in good health, but whenever he was able, he took his place in the House of God and worship services. His greatest pleasure was in rendering faithful service to his Lord and Saviour, and to mankind.

On Thursday evening, Dec. 14, he suffered a stroke, and was conscious only a few hours. His last expression was that he had such peace in his heart.

Funeral services were held at the Cedar Springs Brethren in Christ Church near Mill Hall, Pa., conducted by Bishop Henry S. Miller and Eld. Stephen W. Heisey. Text II Tim. 4:6-8. Interment took place in the nearby Cedar Hill cemetery.

COX—Luanna Alwida Gallimore Cox was born May 31, 1879 and died Sept. 19, 1950. Her stay on earth was 71 years, 3 months and nine days. She was married to James Jethro Cox August 1901. To this union was born seven children, one which preceded her in death in early childhood. The remaining ones are as follows: Mrs. Ella C. Goad,

Why Not Now?

There's a song that faith can sing.

Why not now?

There's a hope a friend may bring.

Why not now?

Hoarding sunshine does not pay,

Joy was meant to give away.

Why not share your gifts today?

Why not now?

There are burdens love may lift,

Why not now?

Kindness bears a golden gift,

Why not now?

Earth has known no better creed

Than a pure, unselfish deed,—

Hearts are aching—to them speed;

Why not now?

—The Watchman-Examiner.

Selected by P. J. Wiebe.

“More men fail through lack of purpose than lack of talent.” —B. Sunday

Sylvatus, Va., Charlie Cox, Clarence, N. Y., Mrs. Velma C. Mitchell, Sylvatus, Va., Kenard D. Cox, Roanoke, Va., Mrs. Virgie C. Wright, Sylvatus, Va., and Robert Cox Sylvatus, Va. She leaves one sister, Mrs. Roena Young, Galax, Va. Two brothers, John F. Gallimore, Portsmouth, Ohio and Grant Gallimore, Joppa, Md., also seventeen grandchildren and one great grand-grandchild.

LEHMAN—Sr. Elizabeth Shelly Lehman daughter of the late Jacob E. and Mary Engle Shelly, was born near Roanna, Pa. October 31, 1890, and departed this life May 13, 1950, at the age of 59 years, 6 months, and 12 days, after an illness of nearly a year and a half.

She is survived by her husband and the following twelve children: Jacob, Manheim, Pa., Roy, Florin, Pa., Henry, Manheim, Pa., Anna Grace, wife of Hiram Grubb, Bachmanville, Pa., Mary, wife of Lester Crumley, Elizabethtown, Pa., Rhoda, wife of Stanley Funk, Catasaqua, Pa., Earl, Chicago, Ill. Eva, wife of Kenneth Holsinger, Lancaster, Pa., Clarence Greenville, Ill., J. Robert, Grantham, Pa., and Mildred and Ethel at home.

Also surviving are 18 grandchildren.
Sr. Lehman was saved at the age of 15 or 16 years, and continued a faithful member of the church through her life.

Funeral services were held in the Mt. Pleasant Brethren in Christ Church. Services were in charge of Eld. C. H. Moyer assisted by Eld. Graybill Wolgemuth. Interment in the adjoining cemetery.

WINGER—Gayle Mary Ethel Winger, daughter of Mr. and Mrs. Oliver Winger of Kindersley, Sask., was born at the Fort Erie Hospital, Ontario, on January 11, 1944. She departed this life Sunday morning, December 3, 1950, at the age of 6 years, 10 months and 22 days.

Gayle came West with her parents in April 1945. She had enjoyed only a few months of her first year in school when she took ill in March 1950. Her dainty ways and winning smile had won for her many friends. After 8 months of the lingering illness, she went to be with Jesus.

She leaves to mourn, her parents; one sister, Phyllis; her paternal grandparents, Eld. and Mrs. Marshall Winger of St. Anns, Ont.; her maternal grandparents, Mr. and Mrs. Leonard Baker of Kindersley; and a number of aunts, uncles and cousins.

Funeral services were conducted by Eld. John Garman and Eld. Naaman Climenhaga on Tuesday afternoon, December 5, in the Clearview Brethren in Christ Church. Interment in the adjoining cemetery.

Playing Safe When Picking A Wife

A well-known judge in one of the Southern States, speaking of his younger days, says that some fifty years ago he had become skeptical, and that Mr. H—, a noble, whole-souled man whom he revered almost as a father, but who was a confirmed deist, though he had a Christian wife, soon found him out and endeavored to instill in his mind his own deistical notions. “But he charged me,” said the judge, “not to let his wife know that he was a deist or that I was skeptical.” I asked him why. To which he replied that if he were to marry a hundred times he would marry only a religious woman.

“Because,” he said, “if she is a Christian it makes her a better wife, a better mother, and a better neighbor. If she is poor, it enables her to bear adversity with patience and fortitude. If she is rich and prosperous, it lessens her desire for mere show. And when she comes to die, if she is in error, she is as well off as you and I; and if we are in error, she is a thousand times better off than we can be.”

I asked him if he knew of any other error, or system of errors, attended with so many advantages. His reply was evasive. But what he had said led me to examine the subject for myself. And I often look back to that conversation as one of the most important incidents of my life, and to it I trace my determination to study the Bible carefully and to examine the subject for myself, the result of which has led me to a full and living faith in Jesus Christ, my Savior.—Primitive Methodist.

Evangelism Quotes

If it were revealed to me from heaven by the archangel Gabriel that God had given me the certainty of ten years of life and that as a condition of my eternal salvation I must win a thousand souls to Christ in that time, and if it were further conditioned to this end that I might preach every day for the ten years but might not personally appeal to the unconverted outside the pulpit, or that I might not enter the pulpit during those ten years but might exclusively appeal to individuals, I would not hesitate one moment to accept the choice of personal effort as the sole means to be used in securing the conversion of ten thousand souls as the condition of my salvation.

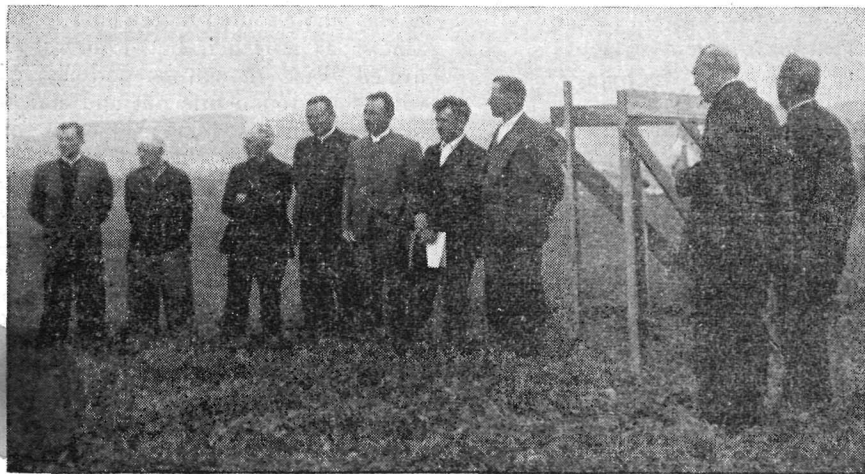
—Goodell, Pastoral and Personal

An evangelist is not to go to a field and reap the harvest for a church while they look on and watch him do it, but he is to lead, instruct, and direct the harvesters as they go out into the field and gather in the harvest themselves.

Conant, Every-Member Evangelism.

With the Church In The Homeland

NEW GUILFORD REPORTS GROUND-BREAKING



Scene of New Guilford (Pennsylvania) Ground-Breaking Ceremonies—November, 1950.

(Those pictured from left to right are: Eber Hess, Building Committee; Willis Burkholder, Isaac Brechbill, Ground Breakers; Rev. Charles Rife, Paul Sollenberger, Amos Brechbill, Norman Myers, Building Committee; Bishop Laban W. Wingert and Rev. John Byers.)

New Guilford Congregation, Pa.

In the years gone by the Lord has richly blessed the New Guilford congregation spiritually, financially, and also with children.

A few years ago it was recognized that in the near future the Lord's house in which we worshipped would be too small to adequately accommodate the growing Sunday School. The problem was put to the members and a fund was started for a new Church Building. This fund has continued to grow as time went on. Today the time has arrived when our Sunday School is much crowded and it is clearly seen that expansion is essential.

Saturday, November 4, 1950, dawned with rain. As the day moved along the rain ceased. For a few fleeting moments at 2 p.m. the sun broke through the clouds to shine on the goodly number gathered on the site of the new building to witness the ground breaking ceremony.

The ceremony was brief but impressive. The audience sang *The Gloria Patri*. Bishop L. W. Wingert led in the responsive scripture lesson. Following the prayer by Rev. Charles W. Rife, Rev. John Byers read the hymn *All People That on Earth Do Dwell*. A few remarks were given by Bishop L. W. Wingert and Eber Hess who is one of the trustees and member of the Building Committee. Brothers Isaac Brechbill and Willis Burkholder broke the ground for the new building. These two brothers served faithfully as trustee for quite a number of years past. After the singing of the Doxology, Rev. John Byers pronounced the benediction.

We indeed can say with the Psalmist, "The Lord hath done great things for us; whereof we are glad." We cannot praise Him enough for His great love towards us.

The annual revival services of the New Guilford Church was held November 12 through November 26. Bishop Carl Ulery

of Springfield, Ohio, was our visiting evangelist.

Our brother brought to us the true Word in its simplicity night after night. Interest and attendance in the meetings were very good.

A few sinners accepted Christ as their Saviour. Some backsliders straightened crooked paths and other Christians received new light and are desirous to walk therein.

We were praying for greater things but are very grateful to God for that which he has given and those he has called who have accepted. We ask you, the reader, to help pray that those of our Sunday School who know not Christ as their personal Saviour may soon find him.

We are indeed appreciative of Brother Ulery's efforts that he so freely gave in our campaign.

Gladwin, Michigan

We wish to announce our meetings here beginning January 7, 1951. Elder Paul E. Book of Wakarusa, Indiana, is the evangelist. We would request the prayers of God's people in behalf of this place.

Also pray especially for a boy who has an affliction and a sister who needs a touch of healing. They need the hand of God on them.

—F. K. Starr.

Air Hill (Pennsylvania) Revivals

During the year 1950 our nation has been blessed with a fresh outpouring of God's convicting power. Many have sought God for the remission of their sins, the healing of their bodies, and for a sanctified life. God has been faithful in answering their prayers.

As these reports came to us, our hearts cried out, "While on others Thou art calling, do not pass Air Hill and its community by." So great became this burden that several months prior to the beginning

of the revivals, two prayer circles were spontaneously begun—a sister prayer circle and a young people's prayer circle. Both groups met once a week at the throne of grace to make our needs known to God.

On October 29, Elder John L. Rosenberry came to us with heart-searching messages from the Word of God, and the fire burning in his soul. During the two weeks he was with us there were at least 60 seekers. Many were the prayers that were answered and to God we give the glory. He has been faithful in fulfilling His promises.

As we look into the year 1951, the prayer of our heart is that all who sought the Lord, may return that same faithfulness to God that He has shown us, by keeping the vows and covenants made to Him during the revival.

—Bertha S. Crider.

Bethel Mission, Virginia

We have recently closed a series of blessed meetings given by God through Elder Emmanuel Rohrer. There was much conviction evident but souls seemed to hold back from yielding to God. We trust that these precious souls, who were so near the kingdom, will yet enter in.

The meeting was a great blessing to one of our precious sisters who has been ill for weeks and months. She, Sister Luanna Cox so wanted to be able to come once more to meeting and God granted her wish beautifully. She came and stayed with us here at Bethel Mission for a week. Many times it looked impossible for her to attend meeting because of the shortness of breath, due to asthmatic condition and her heart but she would get from the house to the church, and when she rested enough to gain some breath would give a testimony of knowing she was saved and sanctified and victorious. We had special prayer and anointing for her but God had a beautiful plan ahead.

Sister Cox testified in our last meeting Sunday night, September 17. Monday she remained with us until late in the afternoon but did not feel well. I noticed she read her Bible most of the day. She rested there quite well that night. Tuesday morning her daughter had gone out to do outside work and felt she should come in and see if her mother was all right. Sister Cox had a bad attack right at that time and quickly left going home to Glory. This was a great shock to us.

Sr. Cox has never wavered since coming into the Brethren in Christ Church in 1922. She has stood the storm of false doctrines, others falling away and the hard walks of life always being faithful to God and the church. Truly she was a pillar to the work here and how we do miss her and how thankful we are we had her with us during the meeting and her last days.

The funeral was held here at Bethel Mission. As the body was brought in a song was sung by Paul and Ruth Wolgemuth and Esther Greenawalt and Rupert Turman, who rendered other beautiful songs throughout the service. Brother Nester of the Primitive Baptist Church spoke, also Paul Wolgemuth and D. E. Jennings. The chapel could not hold all the people who came, many stood outside. Songs were sung while the body was being viewed by friends and loved ones. A short service was held at the cemetery. The abundance of flowers expressed the love and respect of Sister Cox's loved ones and friends.

(Continued on page eleven)

On The Foreign Field

ANNUAL SUNDAY SCHOOL DAY AT MACHA

It is only eight-thirty but up the winding paths from the east and west, north and south voices can be heard in the distance, voices of happy, expectant children as they scamper along toward the mission. Why are they so early? Sunday School does not begin until nine-thirty. Perhaps if you asked one of the little black curly-headed children they might tell you that the Sunday School Superintendent told them that if they came early they would get a pretty picture and they wanted to be sure to be on time. (The picture is a second-hand Christmas greeting sent by kind friends in America). Another might tell you that he is early because all his friends are going and the church will be full and he does not want to have to sit on the floor as the latecomers will have to do.

A little later you would see a group of mothers coming, each with a bundle tied on her back—What is that bundle? It is her last-born child, a child between a month and two years. It is snug and secure on his mother's back and sleeps on peacefully as his mother sways gracefully up the path toward the church. If you stopped to ask her why she was going to church early, she would probably tell you there was going to be some special songs sung and they would probably be the first items on the program and being a true African with a soul that thrills to music she doesn't want to miss it.

About that time two bicycles would swing around the corner. On the first is a big warrior type of man, on the second are his two little boys. As they see you they snap to a halt and jump off the bicycles. The father tips his hat most politely while his face lights up with a smile that banishes any fear brought by his over-shadowing physique. By that friendly smile and the Bible he is carrying you know that he is bound for the church. After a most friendly greeting you turn and follow him up the path.

At nine o'clock when the first bell rings you see groups of people scattered here and there under the trees waiting to enter the church.

Inside you notice the seats arranged for the various groups of singers. On the platform is the flannel-o-graph board ready to tell the lesson story. In the Amen Corner sits the tall, polite, friendly African you met on the path, quietly meditating on the Sunday School Lesson. He is the Superintendent.

Soon the people start coming in. The little, dusty boys and girls take their places on the front benches while those with more age and stature take places further back. As the last bell rings, the school girls and boys march in sedately and take their assigned seats. Now all benches are full and overflowing. The little children slide to the floor giving their seats to older folk. Even though there are five hundred people in the church it is reverently quiet. How those little black faces beam as the various groups sing and how their eyes sparkle as they watch one of the school girls tell the story of Ruth with the flannel-o-graph pictures. What are they thinking? Can they answer as Ruth. "Thy God shall be my

God"? Could that be the unanimous answer of those five hundred upturned faces?

Join us in prayer that it might be the answer of each of them who has not yet learned to know the God of Ruth and Naomi. Until that time the work of the Sunday School, your work and my work, is not finished.
—Ruth T. Hunt.

Check Yourself as a Church Member

You know how that couplet goes:

"What kind of a church would my church be if every member were just like me?"

This test can help you answer that question.

- | | Yes | No |
|--|------|------|
| 1. Are you punctual in arriving at church?..... | | |
| 2. Are you "too busy" to go to prayer meeting?.. | | |
| 3. Does your home church receive a generous portion of your tithe?.... | | |
| 4. Do you let trivial excuses keep you from church? | | |
| 5. Do you feel a responsibility for the Sunday evening service? | | |
| 6. Do you easily excuse yourself from Sunday school? | | |
| 7. Are you friendly with the stranger in church? | | |
| 8. Do you say, "Others will be there; I won't be missed"? | | |
| 9. Are you willing to give time to a church calling program? | | |
| 10. Do you speak disparagingly of your preacher? | | |
| 11. Do you promote the Family Pew custom as far as possible? | | |
| 12. Do you say, "Don't count on me to take responsibility"? | | |
| 13. Do you show interest in other members? | | |
| 14. Does your own work come ahead of the Lord's work?..... | | |

For odd-numbered questions the correct answer is *Yes*; for the even-numbered the answer is *No*. Your score should be just as high as possible on this test.

In The Homeland

(Continued from page ten)

Pleasant Hill, Ohio

Missionary Meeting. Sister Naomi Lady was with us on Wednesday evening, October 11. We appreciated very much the message she gave us. She touchingly told of the many dark-skinned brethren and sisters in Africa, who have been faithful to the Lord, and are now in Heaven; and others, who are still wholly following the Lord. May we continue to pray for the work and workers in Africa and India.

Love Feast Service. One time more a goodly number of the brethren and sisters were permitted to enjoy another Love Feast, on October 21 and 22 at this place.

Elder O. U. Herr of near Englewood, Ohio, was our guest speaker. We appreciated the messages given by our brother. We are thankful for this season of refreshing from the presence of the Lord. We appreciated so much having Elder and Sister Isaac Engle, formerly of Southern Ohio, but who are now living at the Messiah Home, with us. May we each one keep true and faithful till Jesus comes.

New Pastor. On November 1, our new pastor, Elder Harold Rohrer, of our congregation, replaced Bishop Wilbur Snider, who has been our pastor for almost ten years. We pray God's blessing on Brother and Sister Snider as they leave us to make their home in Springfield, Ohio. May the Lord especially bless Brother Rohrer, as he assumes his new duties and responsibilities.
—Elizabeth Thuma.

Kansas Camp Meeting

Kansas Holiness Camp Convened for the second year at the Bell Springs Church ground Aug, 20-27.

The main speakers Bishop Charlie Byers and Bishop Henry Ginder as one man faithfully divided the word to us.

Other speakers included Dr. H. G. Brubaker, Sr. Naomi Lady, Eld. Owen Alderfer and the Upland College quartet which were a blessing to the camp.

There was a children's program each afternoon which proved very interesting and beneficial and was eagerly attended.

We are impressed to say as in Deut. 23: 14, "For the Lord thy God walketh in the midst of thy camp to deliver thee, and to give up thine enemies before thee." Truly this is what the Lord desires in each of our lives and we trust the many who attended and those who sought the Lord during this camp will continue in the Faith and find joy in obeying the word.

—S. F. M. Sec.

Chicago Mission, Chicago, Illinois

Revival Services were held for two weeks in November with Bishop Monroe M. Book of Kansas as evangelist. We appreciated his messages given each night. We saw strangers in each service and some sought God at an altar of prayer.

Communion Services were held November 17, with all day services the Sunday following. Brother Book's message on "Making the Home Christian" was especially appreciated in this day when so many things attack the home in the city. Irvin and Dorothy Kanode spoke to us of their experiences in the Kentucky Mission field. Dorothy had been a helper in our work several years ago, and our people greatly appreciated their visit. Don and Ruth

Freed with their four children shared in the special singing during the day. While we miss the couples who have left us, we rejoice they are serving God and the Church elsewhere. A number of people shared in our communion service for the first time. One Christian woman testified "I could feel the presence of God, and felt the Lord was walking in our midst."

Sunday School Contest results showed we gained 15% over the same period of 1949. We divided our school into two sections and each side purposed to build their side of a church with a "brick" which they were given each Sunday. The Junior Department, down to the nursery class, had the largest number of bricks. We had the prepared bricks in an alarm clock box. Thieves broke in and stole the bricks, and also the pastor's hat and coat, and a victrola used in our loud speaker system. Our big job is not only to maintain this 15% Sunday School advance, but to increase it. We find one real hindrance to the attendance of small children is the television. It not only lowers school grades, but lessens interest in the spiritual welfare of the family.

Released Time classes meet each Wednesday, 112 being our highest attendance. Children most of whom are new to us, come from two schools in our community; thus giving us many new contacts, a number of these attend no Church or Sunday School and are prospect material. Our discipline problem is not small with every chair in our chapel filled. In our devotional period, we memorize Psalms, and teach one of the Commandments at each session. It is thrilling to hear them sing. We ask earnest prayer for this challenging opportunity to contact the youth of our community.

Visitors. Bishops Ginder and Byers were recent callers between trains, also Brother Ray Heisey of California. Brother Allen Brubaker spoke at a recent prayer meeting. Don Smith brought his bride, the former Nancy Brubaker of Grantham to Chicago, and we welcome this newly married couple to our congregation. Two other newlywed couples from Pennsylvania visited us on their honeymoons; namely, Mr. and Mrs. Vernon H. Weaver, of Mt. Joy, Pa., who were visiting a number of mission stations on their trip; also were Mr. and Mrs. Clair Lauver, of Mifflintown, Pa. Charles Yohe, formerly of Messiah College, and now attending Wheaton College teaches a class of boys each Sunday. He is also in charge of our Music. His beautiful voice and testimony for Christ are an inspiration. Mrs. Leonard Falk of Iron Springs, Pa., and her sister Mrs. Mildred Lenehan former members of our group, were also among the recent visitors. Mr. and Mrs. R. C. Halliday, formerly a missionary in Central America, and an old friend of our family were visitors. There was also Mr. and Mrs. Erlis Guengrich of California, Sam Cooke of Garrett, Indiana, Paul Engle of Upland College, Mark Winger of Pennsylvania, and Esther Kanode, a former worker, spent a week with us. There were also a number of others.

Girls' Club meets each Tuesday, in charge of Sister Alice Albright, and Frances Wolfe. There were 34 at the last session. In addition to devotions, they have sewing cooking plaque making etc., giving us contacts with many outside girls of our community.

Funerals. The pastor has been asked to have charge of a number of funerals at the chapel just a block from the Mission, giving

us opportunities to give the Word of Life to many strangers, and has given us interesting contacts and has brought us into new homes.

Suicide. A mother of a fine four-year-old girl of our Sunday School recently took her own life by swallowing poison. We shared in this sad funeral service. Another woman south of our community attempted suicide by slashing her wrists. She said the devil told her just what to do. Fortunately her efforts were in vain. Life is cheap with the Devil. He tells people to end it all when suicide only begins the trouble. He is a liar and the father of lies.

Ministers' Prayer Meeting. There has been increasing hunger among many ministers of our city for revival. There are four groups who meet in various parts of the city each Thursday morning, then a monthly meeting of the whole group for prayer. We have appreciated the fellowship of these men of God. Their openness, their frank confessions, and supplications have broken us more than once. Our job is so big, and the enemy is so strong we need one another and we all need God. It is so interesting to hear these pastors frankly tell how God worked or was hindered in their services on the previous Sunday, then kneel and pray for each other. Some of us in city areas are isolated from our church and appreciate the fellowship of others who are just as hungry as we are for a fresh manifestation of God's Spirit in our midst. Personally, I can't express the warmth and blessing these ministers' prayer meetings have been to my own soul.

God's Promises

Fannie E. Davidson

*Promises, promises,
Precious, divine,
If I but claim them,
Everyone mine.*

*Promises, promises,
Each one is sure,
In them abiding,
I am secure.*

*Promises, promises,
Rich treasure trove,
Deep in my being,
Let them be wove.*

*Promises, promises,
In them I rest,
Satisfied, happy,
How I am blest.*

*Promises, promises,
Give them a trial,
Trust in them daily,
You, too, will smile.*

*Promises, promises,
From the White Throne,
Faithfully use them,
Make them your own.*

—Upland, California.

PRAYER

*Restraining prayer we cease to fight,
Prayer makes the Christian's armour
bright,
And Satan trembles when he sees,
The weakest saint upon his knees.*

Prayer is our greatest need. Without a praying heart, I am weakness itself; with it I am irresistible. Secret prayer will give up secret sin. Prayer purifies the atmosphere. God disappoints the prayerless heart. If we neglect prayer, we neglect God. If we neglect God, the meeting is dry. He fights best who prays best. Prayer never exhausts; lack of prayer does.

In closing, we thank all who have stood by us with their means and prayers. In spite of our efforts to economize, our expenses have been high. With a Mission family of seven, and with many visitors, in this day of high prices, this can be understood. God has His channels, and He has supplied our needs "according to His riches in glory by Christ Jesus." We appreciate the special gifts toward the expense of the oil burner, and we believe the unpaid balance of \$270 will soon be met.

Our program for the New Year is souls. God, give us souls. The souls of men and women, boys and girls, for "he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." (James 5:20). Kindly pray for us.

THIRD QUARTER FINANCIAL REPORT

Receipts

July Balance on hand	\$ 31.79
Mrs. H. Peterson, Chicago	5.00
Oscar Shelley, Freeport, Ill.	5.00
H. G. Brubaker, Upland, Cal.	8.00
Mrs. E. Haas, Upland, Cal.	2.00
Wm. Cummings, Chicago	10.00
A. E. Mitchell, Los Angeles	10.00
Abram Brechbill, Abilene, Kas.	15.00
Union Grove Sunday School, Ind.	39.04
August—	
Mrs. Peterson, Chicago	5.00
Abilene, Kas. congregation	50.00
A. D. Baker, Winnipeg, Canada	5.00
J. E. Carlson, Harrisburg, Pa.	2.00
Helen Peterson, Chicago	5.00
John Wolfe, Manheim, Pa.	10.00
September—	
Mrs. Dykstra, Chicago	5.00
D. I. Swanson, Chicago	6.00
Mrs. Peterson, Chicago	15.00
Chapel offerings	331.24
Total	\$560.07

Expenditures

Provisions and vegetables for canning	\$258.69
Gas	7.36
Electricity	41.61
Phone	17.65
Repairs, papering and painting	70.57
Postage, etc.	17.50
Transportation	17.93
Household expenses, etc.	21.98
Labor	35.00
Speakers, missionaries, etc.	61.00
Total	\$549.29
Balance	10.78

Oil Burner Report

Purchase of oil burner and repairs.....\$528.00

Receipts for same

Sunnyside Bible School, A. A. Becker	
Freeman, S. D.	\$ 50.00
Virgil Wenger, Abilene, Kas.	10.00
Ray Zercher, Nappanee, Ind.	5.00
Ed. Miller, Nappanee, Ind.	4.00
Marvin Messick, Mt. Joy, Pa.	10.00
M. G. Engle, Abilene, Kansas	10.00
Thanksgiving offering	35.22
Miss Ethel Olson, Chicago	25.00
The Olson family, Chicago	25.00
(In memory of their mother)	
Air Hill Sunday School, Chambersburg, Pa.	54.30
Ezra Deter, Chicago	5.00
Mr. Huffnagle, Chicago	5.00
Mrs. Hoffman, Chicago	5.00

In His name, Chicago	10.00
Total	\$253.52
Balance due on burner	\$274.48

Miscellaneous Contributions

Indiana congregations at Garrett, Union Grove and Locke, Indiana—gifts of provisions and vegetables. Bishop Carl G. Stump, and Rev. C. R. Nissly, and Rev. Erwin Thomas. Sewing circle at Garrett, Indiana one comforter and clothes.

Ohio. Dr. and Mrs. Paul Lenhert, Arcanum, Ohio.

Pennsylvania, "Stitch in time" sewing circle, of Manor congregation, good used clothing.

Illinois. Mt. Carmel Home, Rev A. E. Cober, Archie Heers, The Corbins, Katie Bollinger, Coleta, Illinois.

We wish to express our sincere thanks and grateful appreciation for the above gifts of love and care. We know they represent sacrificial labor. May God bless each person who thus shared.

In His Love and service,
—Carl J. Carlson and Staff.

FINANCIAL REPORT OF HOME MISSION BOARD (CANADIAN SECTION) JULY, AUGUST, SEPTEMBER, 1950

Receipts	
Balance on Hand July 1, 1950	\$707.75
Sr. Nancy Cober, (Annuity)	300.00
Nottowa District	96.00
Ontario Camp Meeting	177.12
David Cober Estate	228.00
Ontario Joint Council offering	155.82
Markham Special for North Star deficit	161.43
Nottowa special for North Star deficit	30.10
Rosebank special for North Star deficit	61.50
Bertie and Sherston special for North Star deficit	158.11

Total Receipts October 1, 1950 \$2,075.73

Expenditures	
Mission Workers Allowances	\$706.44
Traveling expenses	10.25
Interest on Annuities	19.86
Earl H. Brechbill	10.50
North Star deficit	300.18

Total Expenditures Oct. 1, 1950 \$1,047.23
Balance on Hand Oct. 1, 1950 \$1,028.50

OCTOBER, NOVEMBER AND DECEMBER 1950

Receipts	
Balance on Hand Oct. 1, 1950	\$1,028.50
Mrs. Walter J. Mason	18.26
Markham Congregation	124.32
Interest	75.00
Cheapside S. School	27.00

Total Receipts Jan. 1, 1951 \$1,273.08

Expenditures	
Mission Workers Allowances	\$ 706.44
Balance on Hand Jan. 1, 1951	\$ 566.64

A Missionary's Equipment

Hudson Taylor

- A life yielded to God and controlled by His Spirit.
- A restful trust in God for the supply of all needs.
- A sympathetic spirit and a willingness to take a lowly place.
- Tact in dealing with men and adaptability toward circumstances.
- Zeal in service and steadfastness in discouragement.
- Love for communion with God and for the study of His Word.
- Some experience and blessing in the Lord's work at home.
- A healthy body and vigorous mind.

Rambling Thoughts in Prose and Rhyme

Roy J. Wilkins

"Blessed are the 'front-seat' Christians; for, closer to the pulpit, they can 'catch' every word of the preacher's sermon; they save the back seats for late-comers; and they show to the sinner in the audience that *some* church goers are like theater-patrons—in one respect: they want the best seats!"

* * *

"He who would not partake of forbidden fruit should not go near the forbidden tree."

* * *

Jesus knows our every need—
This hope will never grow dim;
He always gives His best to all
Who surrender their wills to Him

* * *

"When night comes, we go to sleep—and when we wake up, it's Christmas!" So said a tiny girl, telling her interpretation of Christmas.

It reminded me of death for the Christian. When *our* Night comes, we fall asleep to this world and wake up in Glory. Praise God for such a sure Hope as that!"

* * *

My ears well dull
And closed to Christ,
My spiritual sight was dim;
My heart was hard,
My lips were sealed—
I could not talk to Him.

But life for me
Is different now—
For Christ abides within;
I'll always praise Him
For the day
He saved me from my sin!

* * *

"How tragic is the death of a sinner who takes his life! For suicide has never been a way out of trouble; rather, it's a short-cut *into* more!"

* * *

"The church that has a big crowd on Sunday mornings may be a *popular* church; the church that can bring them back on Sunday nights may have a *popular* preacher; while the church that can draw a crowd out to a week-night prayer meeting is neither popular—nor pastored by a popular preacher; the crowd at *that* church denotes the *popularity* of God!"

* * *

When evil surrounds you
And dark is the night,
Just look up to Jesus
And all will be right!

—Dodge Center, Minnesota.

"Unto You Fathers"

(Continued from page five)

birth to illegitimate children within nine years.

A Protestant minister calls attention to the sad fact that this condition is not restricted to parochial schools represented by this testimony. Said he, "I live in an ordinary community where if the truth were published it would make the situation described above, tame by the side of the situation in the high schools of this and neighboring communities."

Then in answer to the question, Where is the fountain of this stream of sex pollution that bids fair to completely destroy our civilization? Why is virtue suddenly so cheap in our High schools?, he quotes the Nun as saying, "There are too many illegitimate parents." And he adds further "... no discipline in the home, no parental authority, no watchfulness and care which a generation ago stood at the portals of every genuine home where a teenage girl was growing up ... the schools seem to have no thought of moral character ... has lost all sense of values that have to do with morality and decency ... even teachers spend week-ends in love nests and drunken parties."

"But this is not really it ... The Church of the living God has utterly failed this generation. Instead of challenging teen-age-youth to heroic attitudes, to daring self-discipline, to the real value of virtue and honor in character and their meaning in destiny, we have become a kind of wet-nurse to dances, frolics and midnight carousals, lest we lose our young people' ... some church sponsored youth assemblies," are a "naked parade second only to a brothel ... The Church no longer calls youth to a new life, to a clean heart, to a renewed spirit ... We educate ... We had best build back our altars and present salvation from sin to our teenagers or our civilization is on the way out ... And Sodom was but a flag-stop." (condensed from the Methodist Challenge).

Let us thank God for those who have gone before us who have faithfully preached and preserved these values for us. But let us also go to our knees, imploring God's help, lest this priceless heritage suffer in our hands in our serious effort to fit this present age faithfully make needful adaptations in our program, we weaken our defenses against the horrible accumulating satanic pressure of this "perilous" time in which we live.

—Upland, Calif.

"The love of God in the soul of man makes him into a creature of compassion and service."—H. S. Bender.

Bad Influences

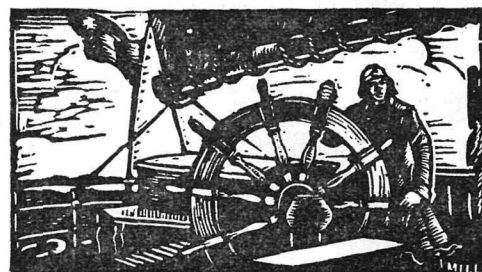
By Mont Hurst

A Christian will quickly find that the devil uses the most cunning and enticing plans to trap him and cause him to yield to temptations. The devil even works through the evil influence of unsaved friends and loved ones. Many Christians have fallen before they hardly realized it because they yielded to the evil influences of an unsaved friend or loved one. And this is one of the most powerful and cunning devices used by Satan. The very presence of some people can exert an evil influence like a certain tree in Chile, South America. This tree actually breathes out a poisonous atmosphere that can be fatal. It grows on the hillsides. Natives of that section look upon this tree as being possessed of an evil spirit. It is said that many innocent travelers and explorers have paused to rest or sleep under the shady foliage of this poison tree and this has cost them their lives. The atmosphere under the tree is poisonous, having some pollen that causes the hands and face to

become badly swollen in a manner like the poison of a snake. Boils will appear on the surface of the skin over the body and death results. A great number of innocent people have succumbed to the poison of this tree which grows near Valpariso, Chile.

And there are many innocent persons who pause to rest or stay in the shadow of an evil person and have died a Spiritual death as the result! A Christian should derive as much power and security from people with good influences and as much as is possible. Faith is strengthened and the will and power to serve the Master in a better way will result. Evil influences and as much as is possible. Faith is strengthened and the will and power to serve the Master in a better way will result. Evil influences are rampant in the world as never before. They seek to cast their poisonous shadow over God's saved children!

Dallas, Texas



There is Another Man

During a heavy storm off the coast of Spain a dismantled merchantman was observed by a British frigate drifting before the gale. Every eye was on her, and a canvass shelter, on deck almost level with the sea, suggested the idea that there might be life on board. With all his faults, no man is more alive to humanity than the rough and hardy mariner; and so the order instantly sounds to put the ship about, and presently a boat puts off with instructions to bear down upon the wreck. Away after that drifting hulk go these gallant men through the swell of a roaring sea; they reach it; they shout; and now a strange object rolls out of that canvas screen against the lee shroud of a broken mast. Hauled into a boat, it proves to be a man, bent head and knees together, so dried and shriveled as to be hardly felt within the ample clothes, and so light that a mere boy lifted it on board.

It is laid on the deck; in sorrow and pity the crew gathered around it; it shows signs of life; they draw nearer; it moves, and then mutters—mutter in a deep, sepulchral voice. "There is another man!" Saved himself, the first use the saved one made of speech was to seek to save another. Oh! learn that blessed lesson. Be daily practicing it. And so long as in our homes, among our friends, in this wreck of a world which is drifting down to ruin, there lives an unconverted one, there is "another man," let us go to that man and plead for Christ; and go to Christ and plead for that man; the cry, "Lord, save me, I perish," changed into one as welcome to a Saviour's ear, "Lord, save them, they perish."

—Thomas Guthrie.

"Do You Believe They Think I Am Lost?"

(An incident related by Evangelist William A. Sunday)

I will never as long as I live forget a scene which I witnessed several years ago. I left the tent where we were holding meetings down in Paris, Illinois, one night, and among the number who left last was a young man to whom I was especially attracted by his fine looks. I walked down the street with him, and put to him the invariable question, "Are you a Christian?"

He said, "No, sir, I am not."

Then I used every Scripture and every argument to get him to promise me to give his heart to God, but could not succeed. When about to separate I said to him, "Are your father and mother alive?" "Both alive," said he.

"Is your father a Christian?" "Don't know; he has been a steward in the church for several years."

"Is your mother a Christian?" "Don't know; has been superintendent of the Sunday School of the same church for some time."

"Have you a sister?" "Yes, sir."

"Is she a Christian?" "Don't know; she has the primary department in the Sabbath School."



"Do your father and mother ever ask the blessing at the table?" "No sir."

"Did your father, mother, or sister ever ask you to be a Christian?" "Mr. Sunday, as long as I can remember, my father or mother or sister never said a word to me about my soul. Do you believe they think I am lost?"

I could not answer such arguments, and I can hear his words still ringing in my ears. "Do you believe they think I am lost?"

Could not many of our loved ones, our neighbors and our friends, take up this cry against us today: "Do they act as though they think we are lost?"

"Love in Action"

The fruits of the Spirit in terms of love are:

Joy is love exulting.
Peace is love in repose.
Longsuffering is love untiring.
Gentleness is love enduring.
Goodness is love in action.
Faith is love on the battlefield.
Meekness is love under discipline.

Selected by Carl J. Carlson

SOMETIME ago I was talking to an unsaved friend about the Scripture. In the course of the conversation the friend said, "How do I know that the things that the Bible tells about are really true? Perhaps someone put whole sections of some mythical book together and called it the Bible." Such a question is answered by archaeological excavations.

The Bible mentions many people by name, including a great number of kings. Even in fairly recent times some critics have denied the existence of certain kings, such as Sargon (Isa. 20:1), who are mentioned only briefly in Scripture. Let us see how the archaeological excavations have brought forth evidence of many of the Bible, showing that they are historical people, and that the Bible is a historical book.

A Stone With a History

In II Kings 3:4,5, we read that Mesha, king of Moab, rebelled against Israel. Mesha had been subjugated earlier by Ahab and Omri, but now after their death, he endeavored to shake himself free from the control of Israel.

Until the year 1868, Mesha was a relatively obscure king of Moab, who figured in history only because he was briefly mentioned in the Scripture. But in the year 1868 a German clergyman and missionary, F. A. Klein, was traveling in the territory to the east of the Dead Sea, which is called Transjordan today. There is a stream in Transjordan called the Arnon which flows into the Dead Sea, and on the banks of this stream Mr. Klein found the Moabite Stone. It was a memorial stone about four feet high which had been erected by King Mesha to celebrate his freedom from the dominion of Israel.

The Berlin Museum began negotiations to obtain the stone. In the meantime a French archaeologist living in Jerusalem, by the name of Clermont-Ganneau, made a "squeeze" of the inscription on the Moabite Stone. A "squeeze" is made by pounding wet paper pulp on the surface of an inscription with a wooden mallet; upon drying, the paper retains an impression from which a fairly satisfactory duplicate can be made.

Because of all this fuss about a common ordinary stone, the Arabs who lived nearby decided to break it to pieces. Some say it was because they thought it had a magical nature, and wanted to divide the pieces among themselves, others say that they believed they could get more money out of it if they sold it piece by piece. At any rate, they heated it by building a fire under it, and poured on cold water and as a result the Moabite Stone broke into a multitude of pieces. The pieces were apportioned out among the various Arabs.

Fortunately, Clermont-Ganneau recovered a large portion of the pieces, and with

Uncovering Ancient Times

Dr. Joseph P. Free, Professor of Bible Archaeology, Wheaton College

the aid of the squeeze, he rewrote the inscription. Today the Moabite Stone is in the Louvre Museum in Paris.

Mesha Speaks

On the Moabite Stone we may read the words of Mesha: "Omri, king of Israel, oppressed Moab many days . . . And his son succeeded him, and he also said, I will oppress Moab" (Barton, *Archaeology and the Bible*, 7th edition, p. 460, 461). Then Mesha goes on to tell how he regained his territory.

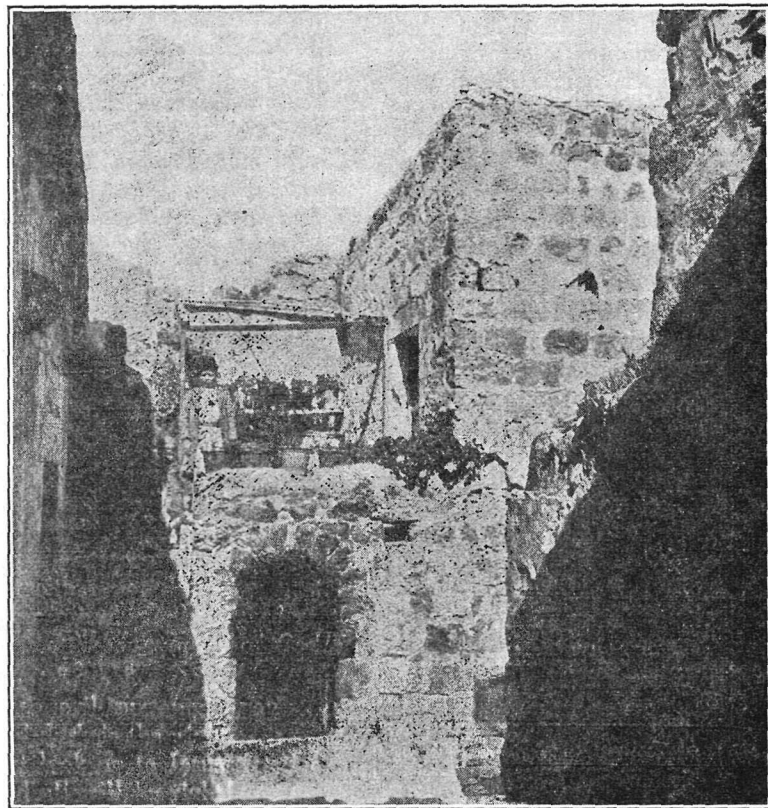
The Moabite Stone is significant because, in the first place, it confirms the historicity of Mesha, a rather obscure king mentioned in the Bible only in a brief way. In the second place, it confirms the existence of Omri, one of the kings of Israel who is mentioned by name on the Moabite Stone. In the third place, the Moabite Stone serves as a commentary, and tells us more about the man Mesha who is mentioned in passing in II Kings 3. From this monument we learn how Mesha engaged in building operations, making reservoirs, sluices, and cisterns for water storage. We learn that he took over towns in Transjordan, because he describes his conquests. He tells us that he worshipped the god Chemosh, and so we learn something of his religion. The personage of

Mesha thus takes on a new reality and makes the Biblical record stand out in bold relief as a result of the finding of this archaeological monument.

The Furious Driver

King Jehu of Israel seems quite modern in spirit because he was one of the early speed demons of history. We read that when he was driving to Jezreel he could easily be recognized at a distance, because they said of him. "The driving is like the driving of Jehu, the son of Nimshi; for he driveth furiously." II Kings 9:20. Today, when we travel through Palestine we usually nickname our Arab drivers "Jehu," because they are also speed demons, and quite adept at taking corners on two wheels. The drivers usually ask why we call them Jehu, and we give them the reference in II Kings 9:20. They come back the next day with a knowing look on their face, but the hint has little effect, and they keep on "driving furiously" as did Jehu of olden times.

King Jehu's existence is confirmed by a monument found during the last century by Sir Henry Layard when he excavated Nimrud in Mesopotamia. This monument is called the Black Obelisk of Shalmaneser, and is a conspicuous object in the British Museum. The upper part of the Obelisk



is decorated with bas-reliefs. Each tier of bas-reliefs represents the tribute brought to King Shalmaneser by the nations he had subjugated or who were seeking his friendship. The second row of reliefs shows a man making obeisance to Shalmaneser, and a superscription reads, "Tribute of Jehu son of Omri." The man pictured is either Jehu or his representative; the Jewish cast of the features is quite noticeable.

Here then in the Black Obelisk of Shalmaneser we have confirmation of the existence of Jehu, and also illumination of his reign, because the monument reveals to us these relations of Jehu with Shalmaneser which are not given in the Bible.

Jeroboam, Jehoiachin

Thus, as we go through the kings of Scripture, we find one confirmation after another. When Solomon died, his son Rehoboam decided to continue a burdensome system of taxation; consequently the northern tribes withdrew, choosing Jeroboam as their king. There was also another king a little later by the name of Jeroboam. When the German archaeologist Shumacher was excavating ancient Megiddo, he found a seal in the place which had on it the picture of a lion, and the inscription, "Belonging to Shema, the servant of Jeroboam." There is no way of telling whether Shema's master was Jeroboam I or Jeroboam II, but the significant thing is that the seal confirms the fact of the existence of one of the Biblical kings named Jeroboam.

Just before the southern tribes of Judah and Benjamin were taken into captivity, King Jehoiachin of Judah reigned the brief span of three months in the summer of the year 587 B. C. When Dr. Kyle and Dr. Albright, both American archaeologists, excavated Kirjath-Sepher (mentioned in Josh. 15:15, Judges 1:11), they found a seal on which was written, "Eliakim, servant of Jehoiachin," (who is mentioned in II Kings 24:8).

Forty-one Kings

Dr. Robert Dick Wilson, formerly Professor of Semitic Languages at Princeton Theological Seminary, examined over 100,000 references and inscriptions which have been brought forth as the result of archaeological research. He found that forty-one of the kings mentioned in the Old Testament from the time of Abraham down to the end of the O. T. period are also found in the ancient inscriptions and documents. These forty-one kings include the names of five Egyptian, five Assyrian, five Babylonian, five Persian, nine Hebrew kings, and also kings of various other countries, such as that of Mesha, King of Moab, who was discussed earlier in this article. Surely no one can doubt the accuracy of Scripture and ask whether it is perhaps a legendary work. Such a

theory is slain by these very kings who rise up from the ancient monuments and testify to the truth of Scripture

—*Christian Victory.*

A prayer, in its simplest definition, is a wish turned Godward.—*Phillips Brooks.*

The quitter never wins: the winner never quits.

"Better Land"

(Continued from page six)

I. Maybe my conception of what is more important smells too much like good black dirt, and not enough like heaven. This won't be a sacrifice. It will be the wisest investment we've ever made."

"Have you caught the vision God would have you see?

Millions now are dying far across the sea.

Who will bring redemption to the shackled slave?

Will you go and tell them Jesus Christ can save?

"Have you caught the vision of a world that's lost?

Have you counted, Brother, what redemption cost?

This old world is drifting down to endless night—

Will you go and tell them Jesus is the light?

"Have you caught the vision what a soul is worth

It is far more precious than the things of earth.

Seek to know, my Brother, what you need the most—

Will you let Him fill you with the Holy Ghost?

"We must keep the vision, counting not the cost;

Have a holy passion for a world that's lost.

*Seek His re-anointing, lying at His feet—
Bringing souls to Jesus made in Him complete.*

—Selected.

News Notes

Philippine Unit Closes

The MCC relief hospital project at Bangue, in the Philippines, was turned over to the United Church of Christ as of November 15, 1950. Of the workers who had been there, Kay Crager and Fern Hersberger transferred to Java, and Edwin and Helen Alderfer are returning with completed terms of service.

Relief work in the Philippines was opened in August 1946 and has since that time served a very needy group of people who had suffered much from the ravages of war. The work has centered primarily in the hospital and clinic service. Considerable amounts of milk and other food, clothing, Christmas Bundles and school supplies were also distributed in the schools and among rural villages. A number of workers assisted by teaching in a school that could hardly have been opened had it not been for this help. Pastor Pablo Bringas, the native minister who helped much in interpreting the spiritual motive of the relief work, and who personally assisted many times in distributions and other contacts with the people, has expressed deep appreciation on behalf of his people, for the help which has been given.

Universal Military Service Suggested

On several occasions during recent years the issue of universal military training has come before Congress; thus far it has not been adopted. At present there is a UMT bill before Congress which had been drawn up some months ago. Actually there is now more support among leaders and government officials for a program of universal military service, under which all young men reaching 18 years of age would be inducted for several years of actual military service rather than mere training.

In view of present events and trends in the world, it is probable that some such UMT or UMS measure may come before Congress early next year, with strong support. A number of educational and labor leaders who previously had opposed UMT, are now speaking favorably of some universal military service measure. The MCC Peace Section is keeping in touch with legislative developments, particularly those relating to our peace testimony. At this time there are no hearings scheduled.

Annual MCC Meeting to be Held

Plans have been made for the Annual MCC Meeting to be held in Chicago on December 27 and 28. Here the work of the past year is reviewed and plans laid for the year to come. MCC members, representing the various Mennonite and Brethren in Christ churches, express the interest in their respective constituencies for service in Relief, Refugee Aid, Voluntary Service, Peace and Mental Health, and in view of this guidance, the MCC work is planned and approved for the new year.